THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE Ego of each man is immortal: appearing now and again, and re-appearing, clothed in bodies on each occasion different, it only appears to be mortal; it always remains the substratum and support for the personality acting upon the stage of life. And in those appearances as mortal, the questions of birth and death are of vital interest, because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage, and it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave.—W.Q.J.

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Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.
—*The Voice of the Silence*

THEOSOPHY

Vol. XXXVII August, 1949 No. 10

THE LIGHT-BRINGER

THE ringing tones of H. P. Blavatsky's opening editorial in *Lucifer* (reprinted elsewhere in this issue) remind us that a warrior soul is never silent and his battle-cry is never stilled. The twentieth century has its critics, but no one among them is a Lucifer, the "morning star." H. P. Blavatsky cried famine in a prosperous era, to men content in their folly. She fought battles before the enemies were known, and defeated armies not yet assembled. She singled out the seeds of prejudice which were to take root in the coming generations, and long before they fell in fertile soil, she called recruits to help her weed them out.

Lucifer was no flaming torch blackening the air with smouldering fury, nor yet a blinding brilliance before which men must shut their eyes in awe. Lucifer was not the sun, but the *light-bringer,* even as the mind of man brings the fire of Spirit to enliven earth. Lucifer did not hurl thunderbolts, nor strike terror with the lightning-flash: the bright god threw rays of light that others might see into the darkness, might turn their own light in the same direction, and move more confidently toward the Light of truth.

H. P. Blavatsky had no fear of revolution, nor was she a sentimentalist about "reform." For her, revolution meant re-thinking, and it was a highly individual process. Reform was the work of self-reliance, a self-induced determination to erect for the mind a

broader platform of principle, added to, strengthened, and preserved until all men could meet thereon without fear or favor. The dislocation of civilization, the breakup of culture and convention, was heralded in her first work, *Isis Unveiled:* "An era of disenchantment and building will soon begin—nay, has already begun," she wrote. Disenchantment *and building*—there speaks the warrior, the Lucifer-spirit. Today the disenchantment is proclaimed on all hands, but few perceive the opportunity for regeneration. "Creativity" is a byword, "frustration" a universal excuse, and the combination discloses a profound lethargy of the mind.

Disenchantment and building—how can the one provide the incentive for the other? The example set in *Lucifer,* and by H.P.B. in all her dealings with the mind of the race, shows that disillusionment, shaking the mind loose from its moorings in satisfied thinking, is only a beginning. The creative will, the will to *make an effort,* must assemble the energies released and train them on a new focus. The disenchantment that sets the mind free to build anew is not a passing mood of discouragement, nor a streak of impatience at "conditions," and especially not a despair of humankind. It is a disenchantment with old methods, outworn ideas, and mistaken notions, and when it is *complete,* when the old has given place to the new, man is propelled on to efforts such as he never made before, to projects he would never have dreamed himself capable of, toward a goal farther away and yet more real than any hitherto striven after.

H. P. Blavatsky saw no object in allowing man to despise himself, nor would she have had any patience with misanthropes whose "realism" drives them to belittle every human ideal, besmirch every human hope, and extinguish the smallest flicker of confidence and trust. No philosopher will cry down idealism because it is unwisely placed, nor berate hope and confidence because they are not put to their best use. Man is greater than any of his mistakes, if only because he makes them; he is greater even than his dreams, because he dreams them; he outshines the highest god he can conceive of, for his thought is a limitless power and his Will knows no superior force.

Look at the world, H. P. Blavatsky said, with an eye to the future —what should take the place of the forms now crumbling? Look

at human life with a sense of its possibilities—what new faculties can now be brought into play? Examine the mind and heart of man —now that old dogmas are fading out and old superstitions have been exploded, now that strange intimations and curious psychic powers are appearing, what greater potentialities in human experience are about to unfold? If the brain is an "exhaustless generator of form and force," is not the mind an exhaustless generator of the feelings, the brain, and the body? And beyond the mind, is there not the soul and the Self, out of which the mind-being emerges, again and again, for sevenfold experience as the reincarnating Ego? Is anything less than courage appropriate to a destiny such as man's?

Lucifer dispensed no shallow optimism, nor indulged in the false brightness of temporary hopes. Its light showed up the darkness, without being swallowed therein, and for every pitiless revelation of "prejudice, hypocrisy and sham" it furnished even stronger evidence of man's unconquerable Soul. Witness this passage from "The Origin of Evil"—what modern writer could so measure the depths of pessimism in proportion to the immense cycle of human existence on this earth, and what other standard could teach as well the necessity for *knowing* the twin doctrines of Karma and Reincarnation? H. P. Blavatsky encompassed the century to come when she wrote in 1887:

> We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases. * * *
>
> One thing is clear: the absolute necessity for some solution which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul-evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. . . . The reasonableness of *Conscious* Existence can be proved only by the study of the

> primeval—now esoteric—philosophy. And it says "there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality." . . . And, as life is death, so death is life, and the whole great cycle of lives form but ONE EXISTENCE—*the worst day of which is on our planet.*

The reasonableness of Conscious Existence—this is the message of *Lucifer,* the light H. P. Blavatsky turned into all the dark corners of man's life on earth. That light shows that no moment of existence need be blotted out for the mind, that no experience can be so tremendous as to transcend the mind's power of comprehension, that not even the "worst day" of human evolution is enough to overwhelm a mind conscious of "the operations of Karma and the nature of Soul-evolution."

By choosing "Lucifer" as herald, H. P. Blavatsky called attention to "the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent." The relation of Venus to the Earth cannot be explained, *The Secret Doctrine* states, but it is evidently meant for students to ponder upon it, since Venus, "the occult sister and *alter-ego* of the Earth," seems to be in some way responsible for her "adopted child and younger brother." In the words of an occult Commentary, "Every sin committed on Earth is felt by Usanas-Sukra [Venus]. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth."

For all we know, the "changes" on Sukra may be reflected by the "Lucifer-spirits" who incarnate upon Earth, bringing the wisdom of the Beings of Compassion who are man's Elder Brothers. Since the Higher Manas must make "vicarious atonement" for "the sins committed through, and in, every new body or personality" it overshadows, the Messengers of Theosophy take up each thoughtless act of man's unconscious self, showing how it might reflect the great purpose of the whole cycle of lives. And just as Venus, "the other Sun," gives one-third of her light to Earth, so, perhaps, a share of the light of spiritual knowledge is left for man in the visible representations of Theosophy, the writings of H. P. Blavatsky and Wm. Q. Judge.

WHAT'S IN A NAME?

[H. P. Blavatsky launched her English magazine, *Lucifer,* in September, 1887, with characteristic forthrightness, and proceeded immediately to join issue with the dominant superstitions and dogmas of that day—and this. The name of the magazine itself was the first blow for truth, and one-fifth of the first issue is devoted to the "slandered planet," Lucifer-Venus. The article, "A True Theosophist," raids the domain of patriotism and, quoting Count Tolstoi approvingly, upholds the principle of non-violence and non-resistance to evil. "Literary Jottings," in a lighter vein, merrily spikes the absurd inventions of the atomo-mechanist, Haeckel, "that Simian Homer," whose genealogy of man is characterized as "a romance of Science of the wildest type." Over the signature, "The Adversary," the writer (doubtless H.P.B.) exposes the nonexistent creatures on whom the German biologist depends for his theory of man's animal origin.

We reprint below the greater portion of the opening editorial.—Eds. THEOSOPHY.]

WHAT'S in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." . . . Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow "to be an all-over-shadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the 1st Epistle to the Corinthians, on its title page. It is to bring light to "the hidden things

of darkness" (v. 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one, but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "Lucifer" is the pale morning-star, the precursor of the full blaze of the noon-day sun—the "Eosphoros" of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother "Hesperos"—the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour, then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that "Lucifer" is accepted by all the churches as one of the many names of the Devil. According to Milton's superb fiction, Lucifer is *Satan,* the "rebellious" angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIXth century. This epithet of "rebellious," is a theological calumny, on a par with that other slander of God by the Predestinarians, one that makes of deity an "Almighty" fiend worse than the "rebellious" Spirit himself; "an omnipotent Devil desiring to be 'complimented' as all merciful when he is exerting the most fiendish cruelty," as put by Cotter Morison. Both the fore-ordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion. * * *

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than "light-bringer" (from *lux, lucis,* "light," and *ferre* "to bring")*—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a *light-bringer,* unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, "one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation"—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. "The crown of the reformer and the innovator is a crown of thorns" indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage

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*"It was Gregory the Great who was the first to apply this passage of Isaiah, 'How art thou fallen from Heaven, Lucifer, son of the morning,' etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil."

he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles. * * *

The title chosen for our magazine is as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's "Paradise Lost." By choosing it, *we throw the first ray of light and truth* on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article,* "The History of a Planet." Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy." With the modern Orientalists every myth is *solar*. This is one more prejudice, and a preconception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.

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*Reprinted in THEOSOPHY V, 151.—Eds.

EXEGESIS OF BUDDHISM

IN the early days of the Theosophical Movement, before *The Secret Doctrine* was published in 1888, it was pointed out that Karma and Reincarnation were but two of the seven great mysteries of Buddhist metaphysics, and but four of the seven were known to the best orientalists, and those very imperfectly. Dr. Rhys Davids (whose interpretation of Buddhism is still the basis of most Western thought on the subject) was likened to the Cape settlers who lived over diamond mines without suspecting it. It was doubted, following upon the speculations of Dr. Rhys Davids and others, if the unregenerate Western mind could ever get to the core of the Arhat doctrines. The "enemies of the Ego," as Mr. Edmond Holmes aptly called these Western expositors, had it all their own way in the nineteenth century, and their influence still persists, as may be seen in the general consensus of opinion on the part of European and American orientalists that Buddha denied the Ego and regarded Nirvana as the prelude to annihilation. The *Abhidharma* of the Buddhist Canon was and is beyond the comprehension of those who are obsessed by Western criteria of existence; yet it has been described as "the storehouse whence the Mahayana and Hinayana Schools alike got their fundamental doctrines."

These questions are of continuing importance in the present bankruptcy of Western philosophical thought faced by the destructive march of physical science, and in the possibility of increasing regard for the ancient teachings of the Aryan peoples. The Western student, if he is to learn anything at all, must go to the teaching he declares himself anxious to imbibe, ready to shed these characteristics of the age: "Prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought . . . and pride and stubborn resistance to Truth." Adequate interpretation is impossible where prepossessions abound.

Explanation of much of the misreading of Buddhist thought is to be found in the refusal to recognize that what Buddha thought followed logically from the philosophy of the Upanishads, even though he protested against the cruder forms of Brahminism. Exegesis—the critical scholarship and the explanations of texts—viewed Buddhism and Brahminism from their orthodox aspects,

the latter; and both are children of one mother—ancient Lemuro-Atlantean Wisdom. (*S.D.* I, 668.)

A more recent development of the nineteenth century habit of drawing wrong conclusions from an insufficient insight into another order of ideas, may be seen in the various attempts made in the West to propagate some of the more "popular" facets of Eastern thought. A useful illustration of this propensity is to be found in some elaborations of what is known as Zen Buddhism. One writer has even gone so far as to say that Zen "is not simply a form of Buddhism; rather it is the fruit of Buddhism, the final development of the Mahayana" (Alan W. Watts, *The Legacy of Asia and Western Man,* 1937); "[Zen] begins where philosophy ends. . . ." To support his main thesis, the author derives *Zen* from a peculiarly Chinese form of Buddhism with which were combined certain aspects of Taoism and Confucianism. "This was known," he writes, "as *Ch'an* (Japanese *Zen*), a product of Southern China." He then makes the perfectly gratuitous assertion: "If in India Buddhism had fallen away from the practical spirit of its founder, the Chinese brought this spirit back to life in the most intense form." Some slight amends are made by Mr. Watts for this discursive theology by a reference to the word *Zen* as being the Japanese equivalent of the Sanskrit *Dhyana;* but he spoils the effect by saying that *Dhyana* is always understood as meaning "a state of profound meditation."

Further, as an appeasement of some aspects of modern scientific thought, efforts are made to align Eastern thought (special regard being paid to Buddhist philosophy-metaphysics) with the more recent developments of Western psychological theory and practice. Mr. Watts is no exception to the rule. Referring to the Buddhist doctrine that all desire *(trishna)* arises from ignorance *(avidya),* he remarks "Psychotherapy, in effect, brings forward a similar teaching: if we can make conscious what is unconscious, we can make an end of mental disease. Thus we find a close resemblance between the Buddhist and Vedantist concept of *avidya* and the unconsciousness [*sic*] of psychology. . . ." After this, it is not to be wondered at that, in a rather extensive bibliography, Mr. Watts makes no mention of the works of H. P. Blavatsky or William Q. Judge, any or all of which would have clarified his thought and that of his readers on these important matters. If Western interest in Eastern philosophy

and metaphysics is not to produce psychological monstrosities, it is vitally necessary that we should be clear as to the exact significance of the terms we use. *Trishna* is one of the twelve *Nidanas,* and includes love, whether pure or impure. *Avidya* is the opposite of *vidya* (knowledge, occult science), and it proceeds from and is produced by the illusion of the senses *(Theos. Gloss.).* What have these high terms to do with the empirical probings into the "unconscious" of modern psycho-analysis? And, if we are to bring the urges of our primitive nature back into the conscious mind, instead of annihilating them in the crucible of the spiritual will, do we not qualify as candidates for unspeakable woe, far from the possibility of fitting ourselves to help and teach others? The great tides of life ebb and flow; but the Enlightened One walks with compassionate feet upon the waves, and his word is Peace.

Valid interpretations of Buddhist teachings must be founded, not only upon dispassionate search of the sacred scriptures, but also upon what is known of the esoteric traditions of the Teacher and the Doctrine. In this field, no surer guide can be found than H. P. Blavatsky. On the subject of *Ch'an* she wrote:

> *Dan,* now become in modern Chinese and Tibetan phonetics *ch'an,* is the general term for the esoteric schools, and their literature. In the old books, the word *Janna* is defined as "to reform oneself by meditation and knowledge," a second *inner* birth. Hence *Dzan, Djan* phonetically, the "Book of *Dzyan.*" (*S.D.* xx fn.)

And, on the very important but too often disregarded difference between orthodox Buddhism—*i.e.,* the public teachings of Gautama the Buddha—and the Buddha's esoteric *Budhism,* her words are of great historical importance to all students of Eastern ideas:

> Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India, i.e., once they were transferred into China, Japan, Siam, and Burmah. How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called "esoteric" Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools in Thibet, left to the care of uninitiated Lamas and Mongolian innovators. (*S.D.* I, xx-xxi.)

OUR OVERWHELMING VIRTUES

A RIGHTEOUS person is rare indeed. Self-righteous people are fairly common. In fact, we are some of them, for some of the time, at least.

The truth of the foregoing may not be welcome to all, nor admitted by many, nor evident to some—especially those of us who, quite unaware, have been thinking rather well of ourselves. But a little consideration of conditions—among them, our own—will discover a curious and revealing aspect of the race mind. Being of the race, we share in its peculiarities, and this is well, perhaps, because otherwise how could we understand it and, understanding, help to raise it? But we ought to be able to step aside and look the units over, without omitting to scrutinize ourselves. Otherwise true orientation is impossible, and we will move on with the mass, ceaselessly self-deceived.

Are we self-righteous? Consider for a moment: students of Theosophy are just "people." We have our loves, our hates, our hopes, fears, anxieties, affinities, aversions, joys, sorrows, duties, aches, pains—run the entire absorbing human gamut of experience like all the rest. It is well, perhaps, that we do: for how otherwise could we be genuinely "brotherly," in the sense of being able to put ourselves in the place of another, see the passing spectacle of life, from his point of view, and thus intelligently extend to him that help we would wish extended to us, were we in like case?

But do we *embody* that point of view? Or is that position merely something that we *talk about?* Let us hold up an honest mirror, and be sure the breath of self-delusion does not cloud the glass. What does this "living the life" that we prate about mean, anyway? Perhaps we are parrots, shrilly repeating some well-conned phrases!

For instance: we think we know just what the European nations should do at the present critical moment. Do we? Then, let us become articulate! Is it not a fact that when we try to do so there is scarcely a single, clear, definite, practical idea emerging from the maelstrom of our thoughts? We can tell the religionists exactly where their fault lies. Are we truly informed in these matters? Could we discuss intelligently the technicalities of his creed with a fair-minded representative of any one of them? We know excel-

lently well what *we* would have put into that recent book if we had written it. Why don't we *write one* then, and put it in—or is our written expression of the simplest matters so slovenly and unconvincing at present that those who receive our merely friendly communications wonder what in the world we are trying to talk about?

Turning more intimately to our own affairs: if *we* had charge of this Theosophical magazine, we would make it far different (which means better). Quite probably. How many *practical* suggestions have we sent to the hard-working Editors since we began reading THEOSOPHY; how many short, crisp, helpful articles have we turned in; how many actual and definite corrections, even, have we suggested?

And that Theosophical platform worker who often bores us—if we had to do it what mannerisms would be eliminated, what expressions altered, what methods of presentation changed! But why *haven't* we "it to do"? Nobody is detaining us; nobody withholding. Or is it that we are quite willing to let others do the work? Or,—speak it softly—are we fearful that, once mounted on the platform with all our fellows looking at us, and knowing just how we have felt under the reverse conditions, we shall find ourselves unable to stand their critical eyes, and make sorry spectacles of ourselves?

Turning again, still more intimately to our personal affairs: if *we* were in our employer's place we'd do things differently—strange, with our noble policies, that we still occupy so low a place! If *we* had our neighbor's child to bring up she wouldn't act that way—of course our own children are perfect models—and so is our home life, our manners, our food, our habits, our very appearance—our car is a better car than our neighbor's car—our very roses in the garden are better, or if we haven't any just at present, those which we are *going to have* will undoubtedly be better.

Such "Theosophists" H.P.B. called "Ye Geese of the Ages!"

But suppose the time has come when we know all this. We admit that we "have our faults." From casual students we become deeper students; from deeper students we move on towards Discipleship. We attack our faults; we weed out some of them. Others are so dear they have become a part of us; generally speaking, we recognize

that we have them, but in the grand round-up of our lives—looking back at the past, and considering the lives of other students—we realize that we have travelled a long way, and all in all we are "pretty good" people, taking folks as they come. How many of us, with fancied humility, are now occupying this pleasing "terrace of advancement," enjoying the view, and feeding on our complacency?

We work for Theosophy now. We are encouraging others to work for it. We have helped a good many, and see stretching out before us some years of happy and restful labor for the benefit of the race. It is a wonderful feeling—and wonderfully self-energizing. It fattens on itself and grows complacent. "We have faults, yes," we think, "but everybody has human faults; one cannot always be at concert pitch, nor expect to clean up his human nature in a single incarnation. We have a better chance for the next one—better heredity, better environment, a better childhood." So we put off doing what we might do now, quite unaware that we are doing so. The result flows from the false position assumed.

For some day as Disciples we are going to experience a terrible *shock.* Some phrase from the lips of another will precipitate it, or something read in a book, or an event in life, or contact with another person, or a dream—the precipitation may come in various ways. It will arrive with irresistible force when the time comes, perhaps in the present incarnation; and happy and blessed are we if perchance it does so arrive during this one—otherwise we will go on with our day-dreaming, our respectability, our overwhelming virtues to the day of our death.

What will be the shock? The crushing discovery that our castle of self-righteousness is falling down about our ears: that the "grand roundup" of virtuous living which we have assigned to our life as a whole is not enough, save for sham discipleship; that a fault is a fault, whether "human" or otherwise, and that no one fault is any better or any worse than any other fault; that our goal is not a lessened faultiness, but PERFECTION, no less; and that we have been mitigating our faults, excusing ourselves, getting soft with ourselves, while laying to our souls the flattering unction that we were not as other men.

When this realization comes the miasmic fog of utter and complete discouragement settles over the Disciple—for he really has

become one now. We should shout for joy at the transformation that has taken place, but we do not recognize its true bearings. We blame our fellow students, our Teachers, the race, civilization, immediate environment—anything and everything we can call to mind. We *say* that we give up—it's no use—it can't be done. Others may accomplish, but *we* cannot. We will do our duty, *as we see it,* the best we know how—grimly, unhappily, unrewardedly—just because it is there to be done and we are here to do it. We are not "cut out to become Saints," ending our thoughts somewhat sarcastically with the further words, "as some of these others are."

This condition may last for years, for months, for days, for hours, depending upon the *strength of the personal idea* which is in us. But it will pass. What makes it pass? First, performing duty: "duty is the royal talisman, duty alone will lead us to the goal." Second, not dwelling on the faults of others—and this includes our own faults, for we are not this personality though at present responsible for it; each of us has many personalities here and now, but we are not these things, as we very well know. This does not mean that we should ignore our faults, nor cease our efforts to correct them; but we need not *identify* ourselves with them but consider them, rather, as a surgeon considers some diseased matter, to be treated and removed. Third, trying in little, simple, self-effacing ways to help others—being useful in the thousand and one ways that arise in the exigencies of human contacts, instead of letting others serve us: this should be particularly put into practice in the school of family life. Fourth, study—go over everything you think you already know, persistently, thoughtfully and repeatedly—we will find a surprising amount we have hitherto overlooked as we do this; will stop and catch our breaths again and again, as we say, "I declare I never *saw* that before." Fifth, *keep on* doing all these things.

The fact also may be noted that it is terribly lonesome work to sit about in a fog of discouragement, wearing a look of patient suffering all the time, flocking to oneself and drawing one's cloak dramatically about one. To get effective results therefrom an audience is necessary—and we will find that there is enough of the personality left in us so that we become aware of this, and want an audience. By and by some of our friends will goodnaturedly laugh at us, and since laughter is "catching," ultimately so will we laugh.

Follows a period of true re-energization in every worthy direction. The whole nature responds; the music of life is sensed, the very elixir of life in some degree absorbed. Then come cloud and sun inter-mixed; we expand in the one and carry our metaphysical umbrellas with us against the sprinklings of the other. For we have arrived at devoted faith.

We have become recruits in an army of seasoned veterans, an army much larger, as we shall discover during the remaining years of our present life, than we had any idea of. It has a Commander-in-chief, Generals, Colonels, Majors, Captains, Sergeants, Corporals, Privates high and low, and of the front and rear rank. But all are of one army, wear the same uniform bearing the exact marks, use the same ancient and honorable passwords, act under the same orders, are *loyal,* tried and proven, from the bottom of the ranks to the very top. Their purpose is the service and protection of humanity, of all men—and by extension, of all creatures everywhere. The ranks are open, wide open—and you will always march beside somebody else, however lonely you may sometimes seem in the forest of your nature!

"If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit."—*Fo-sho-hing-tsan-king*

THE FACT OF MASTERS

I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact,* the assertion of that fact made so often in America has opened up channels in men's minds. . . . The giving out of *names* is another matter; that, I do not sanction nor practise. . . . The Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales. —Wm. Q. Judge

SCIENCE NEWS AND NOTES

Confusion on Animals

IN a recent review in the magazine *Manas* (May 18), a writer stated that "the meat-eaters of the earth are starving the rest of the world to death." Substantiation for this claim comes from statistics supplied by John Lindberg in a League of Nations report (1946) on "Food and Famine Relief," from Dr. Norman C. Wright, the Scientific Adviser to the British Ministry of Food, from William Vogt's *Road to Survival,* and from a compact pamphlet entitled *Bread and Peace,* produced by an English vegetarian editor, Roy Walker. The statistics which demonstrate that the livestock population consumes approximately ten times the crop nutrients used by the human population, plus other statistics proving a decrease in land productivity contemporaneous with a marked increase in the world's population, indicate that the whole modern world may be forced to revise its attitude toward animal flesh.

These recent conclusions on the social consequences of meat-eating reveal part of the karma of the Western "civilized" attitude toward animals in general. According to medieval theology, animals existed only as the playthings of man. From that premise, it has been only a short step to the notion that gourmandism in respect to flesh foods, as well as the use of animals for experimental science and for man's casual pleasure when he desires them for pets, are quite in accord with the ordained nature of things. Any pantheistic view, and therefore most Asiatic philosophy, would consider these practices a travesty upon the essential dignity of all animate life. The Indian philosopher would further affirm, with some assurance, that it is the misuse of the animal orders of nature which has finally brought us to the point of slow international starvation—the domestic animals we have exploited have now become so dominant a part of our nutrient-taking population that they are literally crowding human beings off the face of the earth.

In this light, the intuitive feelings of the anti-vivisectionists who have raised a furor about the laboratory use of animals for medical

and scientific research can be re-examined. The opponent of vivisection is often on extremely shaky ground, from a "purely rational" standpoint, in a society which accepts the wholesale dealing in animal flesh for food, principally because he is more concerned with eliminating dissection than with the much larger and perhaps crueler meat industry. Yet the feelings of the anti-vivisectionist have been aroused at a particularly sensitive point and, as it now develops, his protest against the misuse of animals is becoming historically valid, even though in a different context.

The imposing organizations which presently devote time to the justification of vivisection include the American National Red Cross, the American Public Health Association, American Medical Association, American Veterinary Medical Association, American Dental Association, American Diabetes Association, Association of American Medical Colleges, National Research Council, National Foundation for Infantile Paralysis, National Science Teachers Association, and the United States Junior Chamber of Commerce. These organizations can perhaps easily win arguments against the anti-vivisectionists, but they cannot win arguments against the fact that there has been something radically wrong with the attitude toward animals in Western civilization. In other words, while it is true that the life of a child is more important than the life of a dog, as the vivisectionists never tire of claiming, it may also be true that children all over the world are dying because we have never given serious attention to the question of how animals should be treated, but instead have used them in a viciously exploitative fashion.

Anti-vivisectionists, insofar as they have followed inward convictions and protested the desecration of the sanctity of living organisms, deserve recognition, and such unpopular critics may prove to be more philosophically mature than the scientist who scoffs at them. A recent incident in Los Angeles, California, is part of the continuing battle over vivisection, and will illustrate the tactics employed. A petition was circulated attempting to initiate a measure which would ban "the vivisection or experimentation of any domesticated or tamed animals, for experimental, physiological or pathological investigation, or for any other purpose, with or without the use of anesthetics" anywhere in the state of California. A Los Angeles *Times* writer characterizes this as signifying that

California "has no desire for further progress in the battle against disease and pain," and continues in the same vein with the arguments that have bolstered up this inhuman practice for many years.

The writer points out with great sorrow that even fruit flies, let alone white mice and guinea pigs, are considered domesticated (and hence would be included in the proposed exemption), since they belong to the animal kingdom and have been bred and raised in captivity. Wild animals, of course, cannot be profitably used, since their "purity of strain" and freedom from disease cannot be assured unless they have been subjected to a long laboratory existence.

All the well-worn arguments are briefed: only approximately five percent of all experiments on animals are painful enough to require anesthesia, according to this writer, William S. Barton. Just how the threshold of pain is set to determine what degree of pain requires anesthesia and what does not, is not discussed. It is well known, also, that the use of anesthesia nullifies the value of most experiments because of its effects on the action of the heart and other organs, and so it is reasonable to suppose that the five per cent of cases wherein anesthetics are used are those only where the pain predicted is great enough to endanger the life of the animal through excessive shock before the completion of the experiment.

As one doctor, C. G. Douglas, member of the British Association for the Advancement of Science, stated some years ago, "We are bound to admit frankly that direct observation by methods involving operative procedures on anesthetized animals cannot by itself give us the full answer required." Dr. Douglas made this statement when advocating that a good rate of pay be offered to human beings for such experiments, since, he held, only the human body can accurately depict the processes of the human body.

The effects of man's tampering with the animal kingdom for his medical information has other aspects, with the practice of vaccination most prominent among them. The results of the unnatural intermixture between animal and human blood have not been tabulated to date, but some time in the future we may expect the dawning of a suspicion as to the cause of some of the strange diseases which have sprung up in the past twenty or thirty years.

A suggestive treatment of cancer in relation to vaccination appeared in a three-part "Studies in Karma: Dark Breeds" (THEOSOPHY xx, xxi). Cancer was virtually unknown until the time when cowpox vaccination was introduced, and an Indianapolis doctor, W. B. Clarke, reported in 1909: "I have had to do with at least 200 cases of cancer, and I never saw a case of cancer in an unvaccinated person." Again, certain serums have been shown to have a marked and fatal affinity for the valves of the heart, and some doctors correlate the tremendous rise in heart disease with the widespread use of such serums. According to the *U.S. Naval Medical Bulletin,* April, 1941, "more syphilis was transmitted to Navy men by smallpox vaccination than is contracted from all sources in civilian life."

Wrote Dr. William Howard Hay, in 1937:

> It is now thirty years since I have been confining myself to the treatment of chronic diseases. During these thirty years I have come across so many histories of little children who had never been sick a day until they had been vaccinated. Now, they just were not strong, their resistance was gone. They have never been really well since they were vaccinated. You can't record these as deaths from vaccination, they are still alive; but in England where statistics are a little more frank, where they are kept a little more accurately, the actual official records show three times as many deaths from vaccination as from smallpox in the last twenty-one years. That does not take into account the many cases of encephalitis or sleeping sickness, or this or that form of degeneration, that occurs as a direct result of vaccination.

In England, the "cradle of vaccination," this practice as a compulsory measure was repudiated almost forty years ago. That this action has proven sound may be evidenced by the fact that for the six years ending in 1944, England had only three deaths from smallpox, while thirty-one died from encephalitis following vaccination. Investigations are pending in this country of similar post-vaccination cases of "certain central nervous system reactions which are occasionally encountered following smallpox vaccination and after prophylactic doses of diphtheris toxoid, typhoid vaccine and an influenza vaccine." Reports Dr. Louis W. Sauer of Evanston, Illinois: "In isolated cases a customary prophylactic dose of pertussus vaccine (usually fluid) seems to elicit a chain of untoward central nervous system reactions—fever, convulsions and, in some instances,

irreversible pathologic changes in the brain." (Citizens Medical Reference Bureau, *Bulletin* No. 430.)

It is also of record (see the *National Chiropractic Journal,* July, 1946) that when Sir Charles Creighton, considered the greatest authority on vaccination, was called upon to write an article for the Ninth Edition of the *Encyclopedia Britannica* explaining the advantages of the practice, he made a thorough investigation and reported that his faith in vaccination had been completely destroyed! The medical profession of Great Britain of course objected to the findings of their most eminent authority, and called upon Dr. Crookshank of Kings College, London, feeling confident that he would disprove the findings of Dr. Creighton. After a most painstaking investigation, the report recounts, Dr. Crookshank also condemned the practice.

Australia and New Zealand have followed England's lead, and report that less than one per cent of the infants are now being vaccinated. Smallpox is virtually extinct. These and other available statistics in themselves render inconclusive—if they do not altogether negate—many commonly-used arguments supporting vaccination. It becomes a duty of citizenship to be acquainted with the various factors of the case on vaccination, particularly in view of the bills now pending in the Connecticut, West Virginia and Michigan legislatures to inaugurate compulsory immunization in those states.

From this "war on germs," it is not too much of a leap to the current proposals and plans for war *with* germs. Newspapers report that official preparations are in progress under the auspices of the Navy and Army to "protect" the United States against any biologic attack. The researchers, of course, are not limited to defense—one university investigator recently obtained from a species of shellfish a crystalline substance said to be so powerful that one-quarter of a pound of the material, dropped into the water supply of a small city, could kill every person therein!

The biological warfare picture is highly ramified, we are told. It countenances (under what system of ethics is not specified) the

use of fungi, bacteria, viruses and other deadly organisms including the rickettsiae, one group of which causes Rocky Mountain spotted fever, a disease frequently fatal.

> In addition to bacterial agents and poisons, the biological warfare picture also is known to envision the use of growth-regulating chemicals which can distort many forms of plant life, to cause barren harvests that would deprive the enemy of his labors and starve out his people. America was prepared to use such chemicals on the Japanese just before the war ended, it previously has been revealed. (Los Angeles *Times,* January 3.)

This is but another illustration—at a particularly brutal level—of that peculiar myopia which infects specialists with a complete blindness as to the effects of their findings when applied outside the narrow limits of their fields of specialization. How, for instance, is it *humanly* possible for men to engage in full-time research and development of poisons which can destroy whole cities; of viruses which will broadcast to their enemies deadly diseases which their own medical men must even now spend their full time combatting at home; of distorting and making barren the harvests of whole countries—without apparently giving one thought to the fact that every destruction visited upon the land of any nation must inevitably hurt *every* nation, and that every acre lost to cultivation, every field of grain made unusable, brings starvation that much closer *to the world.*

After the agricultural facilities of the enemy nation are wiped out, as during the last war and its aftermath their industrial resources were obliterated insofar as possible, what sacrifices will be required to feed those nations when they have at length surrendered and placed themselves in the hands of the "victor"? How long can a nation continue to destroy food and spread disease, and at the same time make a success of growing food and stopping the spread of disease? Will not the picture of our national Karma grow darker with every technological achievement—if we persist in thinking that we can turn its benefits only to our own people, and concentrate its destructiveness exclusively on others?

YOUTH-COMPANIONS ASK—

Is it right to do things for the sake of setting an example, which we wouldn't do anyway as a matter of course? And what about the related problem of asking questions at a meeting in order to keep the meeting "going" or for the sake of clarifying points for newcomers? Is there not some hypocrisy involved in such a course?

To take the first part of the question first, there would be hypocrisy involved if we were to act as an example to another when he was present, with no intention of continuing on that line in his absence. Sometimes we do this with children, carefully setting a good example "for their sakes," but feeling that with our friends there is no need to preserve the same standard. *We* can take liberties with the rules because we're "older" or "wiser" or just because we're "the boss." This is hypocritical and dishonest—and ultimately ineffective, because while we may be fooling ourselves, we're not fooling the children for very long.

Sometimes, of course, we do something we would not otherwise need to do, for the sake of illustrating a principle to another. Having learned the lesson previously, we can review the experience *mentally,* but there is no hypocrisy involved in acting it out (seeming as if we didn't know any better) in order to participate in the other's learning of the lesson. This is evident in the episodes of Carl Ewald's "My Little Boy," in which the father frequently lays aside his experience and wisdom and enters into an adventure with his son just as if he were another child, instead of saying, wearily, "I've been all through that, and this is what will happen, so why don't you take my word for it?" Performing an action with full consciousness of its potential power can never be wasted effort, much less a hypocritical device.

The same principle is active in the matter of asking questions in a meeting, we should think. It is a way of helping newcomers as comrades rather than "teachers." It is also good practice for us to be able to "put ourselves in the position of another," to figure out what questions and problems may arise in another's mind and try to phrase them for discussion. We will find that such mental effort pays well in ourselves, also, for the habit of searching for questions on whatever subject comes up will lead us, finally, to the answers we are perhaps unconsciously seeking.

What is the environment of freedom? How are we to determine what conditions are necessary for it to exist?

The first thing we shall need to determine is that the conditions most important to the establishment of freedom are not the external physical conditions, but rather some intangibles which might be covered by the somewhat nebulous term, "a state of mind." Not only the Theosophical philosophy tells us this, but present history as well. The great movement fostered by Gandhi, for instance, aimed to free India from the domination of England, but more especially to free her *from the idea that any country can enslave the people of another country against their will.* Gandhi's efforts were directed only partly toward the British. He concentrated mainly on his own people, in order to rouse them to inner freedom—their moral independence—since he knew that without this "condition" any outer freedom they might attain would be but an appearance.

The work of Gandhi illustrates another prerequisite of freedom, and that is the attitude of the reformer toward those with whom he works. The difference between freedom and compulsion may be said to lie in whether the "leader" regards his "followers" as his peers or his inferiors. If they are considered inferior, he will use some form of compulsion as a short-cut to bring his "superior" plan to fruition. If, on the other hand, he considers his associates as co-workers, he will be careful to encourage their sense of responsibility, and will not resort to any short-cut which might lessen their power of choice.

Gandhi very evidently followed the latter course, for he *expected* much from his fellows. Incidentally, it appears that the greater the man, the *more* he finds in all beings to admire and trust. This is the reverse of the common conception of greatness, which we are apt to associate with aloofness and removal far from the world of common mortals. Yet when we think about it, we realize that it is the man of small ideas and barren heart who limits whatever inspiration he receives and imparts to those who are his "equals" or his superiors. We may even say that the great man is revered not so much because of his attainment, but rather because of the encouragement he is able to give *to others* to attain the same. Is this not a real basis for establishing the "environment of freedom"?

Is it necessary to be COMPLETELY *pure? Is there no room in a person's make-up for human frailties—often the very qualities which most endear him to others? After all, the pearl would not be formed were it not for the "imperfection" of a grain of sand inside the oyster's shell; and rain would not fall were there no molecules of "dirt" in the atmosphere on which the vapor could precipitate itself.*

We are faced with a persuasive argument. Everyone wants the story to keep on telling, and "purity" and "perfection" do have the taste of awful finality. But let us be strictly honest with ourselves. Was it not Galileo who wrote once to a friend of the compulsion to honesty which his mathematical mind enforced on him—"If someone asks me how many cows there are in a field, I cannot let myself say 35 or 37; there is *only one number* which is the right one, and that is the one I must give—because it is true, and any other, no matter how close, is false."

What is it, really, which can make another's frailties a lovable quality? Do we unconsciously find comfort in knowing that the other person is not so very different from ourselves, that he does have some defects? Sometimes we are a little in the position of the hare in the race with the tortoise—only instead of sleeping away our advantage, we prefer to rest and still keep one eye on the road to see that the tortoise doesn't pass us by! Perhaps we much prefer a few defects in another than that attitude of self-righteous virtue which proclaims the surmounting of the last obstacle and the attainment of the ultimate goal. Are the frailties themselves attractive, or is it the "pearl" formed when a frailty is conquered and power is gained?

Then, on the matter of the rain, let's not get confused between the water which *comes down* as rain and the water which must *rise* again from the earth and the sea as invisible vapor. Faults, and other unfinished business, bring man back into incarnation; so the grain of dirt allows the rain to fall. But if the sun is to draw up that drop of water again in due course of time, it must be *without any dross whatsoever.* The sun's rays cannot lift the speck of dirt, which has its own part to play on the surface of the earth, and would not belong to "higher realms."

THE "ELIXIR OF LIFE"

(From a Chela's Diary)

By G____ M____ F.T.S.

II

IT will be seen now in connection with the doctrine of the tendency to the renewal of action before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is *not* a "visionary" theory dealing with vague "ideas," but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own free-will and with "pleasure." Every one must be practised and perfect in a thing to do it with pleasure. This rule specially applies to the case of the development of Man. "Virtue" may be very good in its way—it may lead to the grandest results. But to become efficacious it has to be practised cheerfully, not with reluctance or pain. As a consequence of the above consideration the candidate for Longevity at the commencement of his career must begin to eschew his physical desires, not from any sentimental theory of right or wrong, but for the following good reason.

As, according to a well-known and now established scientific theory, his visible, material frame is always renewing its particles, he will, while abstaining from the gratification of his desires, reach the end of a certain *period* during which those particles which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And, while this is the *particular* result as regards certain "vices," the general result of an abstention from "gross" acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the "relative" density and coherence of the outer shell (as a result of its less-used molecules); while the diminution

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in the quantity of its actual constituents will be "made up" (if tried by scales and weights) by the increased admission of more ethereal particles.

What physical desires are to be abandoned and in what order? First and foremost, he must give up alcohol in all forms; for, while it supplies no nourishment, nor even any direct pleasure (beyond such sweetness or fragrance as may be gained in the taste of wine etc., to which alcohol, in itself, is non-essential) to even the grossest elements of even the "physical" frame, it induces a violence of action, a rush, so to speak, of life, the stress of which can only be sustained by very dull, gross, and dense elements, and which, by the action of the well-known law of Re-action (say, in commercial phrase, "supply and demand") tends to summon them from the surrounding universe and, therefore, directly counteracts the object we have in view.

Next comes meat-eating, and for the very same reason in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage who has to exist and. . . . . .

Next in order come the sexual desires; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, etc.), are direct attractions to a certain gross quality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses (which include not only those things usually known as "vicious," but all those which, though ordinarily regarded as "innocent," have yet the disqualification of ministering to the pleasures of the body—the most harmless to others and the least "gross" being the criterion for those to be last abandoned in each case)—must be carried on the moral purification.

Nor must it be imagined that "austerities" as commonly understood can, in the majority of cases, avail much to hasten the "etherealising" process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated into degrading superstitions. The Western monks and the

Eastern Yogees, who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practising exercises which serve no other purpose than to strengthen the will power, which is sometimes applied to the basest purposes. These are examples of this one-sided and dwarfed development. It is of no use to fast *as long as you require food.* The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The "basest" inclinations must go first—then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successively. The strengthening of the more ethereal and so-called "spiritual" parts of the man must go on, at the same time. Reasoning from the known to the unknown, meditation must be practised and encouraged. Meditation is the inexpressible yearning of the inner Man to "go out towards the infinite," which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West and its name has been vulgarised to the make-believe shams known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the consciousness—the assurance that all *must* be right in the Kosmos, and, therefore, with *you* [as] a portion of it—must be retained. The process of life must not be retarded, if possible; to do otherwise may do good to others—perhaps even to yourself in other spheres—but it will hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an adept, though "existing" so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself,

secure one from accidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni;* and it is correctly put and must be so, unless all "adeptism" is a baseless lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness, and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is more secure than a naked baboon; not secure in the sense in which the *deva* (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should not only be protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety, would be destroying one element necessary to his development—the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neophyte should endeavour, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all, if not indispensable, at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depth of the forest, the expanse of the desert, or the highest of the mountains. Is it not suggestive that the Gods have always loved the "high places"; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateau on the earth?

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

"Suppose, however, all the conditions required, or which the reader will understand as required—(for the details and varieties of treatment requisite, are too numerous to be detailed here) are fulfilled, what is the next step?"—the reader will ask. Well, if there have been no back-slidings or remissness in the procedure indicated, the following physical results will follow:—

First, the neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply and literally repulsive to him. He will take more pleasure in the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser life and even lower depths. "Action and Re-action are equal."

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved for will be the most innocent and simple. Fruit and milk will usually be the best. Then, as till now, you have been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, . . . diminish the quantity. You will ask—"Can a man exist without food?" No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealised particles of matter to contribute towards his support.* Otherwise, all the food and drink is sufficient only to keep in equilibrium those "gross" parts of his physical body which still remain—to repair their cuticle-waste through the medium of the blood. Later on, the

*He is in a state similar to the physical state of a foetus before birth into the world.—G. M.

process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse —he will become *all* living and sensitive, and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real *rationale*) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favourable turn; or he may develop healing mesmeric powers himself; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power) must produce results of some kind. In the second, Theosophy shows, as we said before, that a man consists of several men [principles] pervading each other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealisation of the densest and most gross of all should leave the others literally more at liberty. A troop of horse may be blocked by a mob and have much difficulty in fighting its way through; but if every one of the mob could be changed suddenly into a ghost there would be little to retard it. And as each interior entity is more rare, active and volatile than the outer, and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of

those around him; *but the way in which* he does this is one adapted to his fitness—a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result—the *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

THE PHYSICAL AND THE SPIRITUAL BRAIN

Man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles, or towards its physical shell, that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man—with the vivid picture of the subject so transferred.

The spiritual senses of the all-seeing, ever-wakeful Ego, unimpeded as they are by the interference of the physical senses, are in direct intimacy with man's highest spiritual principle. Hence highly spiritual persons will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed "spiritual mediums," there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feelings in regard to the perceived object. —H. P. BLAVATSKY

CONCERNING WORDS

IT is not for nothing that the fundamental vibration initiating manifestation from the Unmanifest is spoken of as the Logos—the "Word." The truth about it is revealed even in the Bible—"The Word was with God, and the word was God." Read "Divinity" for "God," and we have it that Sound is a mode of motion, a primordial aspect, of the First Cause, and the beginning of its seeming separation into individual manifestations. By "sound" is meant vibration in general, the sound-aspect being that with which vibration is most readily identified by the consciousness of man himself. Vibration is known, even scientifically, to be a creative power, as exhibited for instance in the formation of sand-figures on a vibrating plate.

Because most figures or forms known to us are but partly seen, we do not realize that *all* forms are so created. Vast thus is the power of sound, and deep the mysteries of Mantra-Vidya or sound-magic—as science is discovering.

Since manifestation is built upon Mind as the creative agency, it is, like mind, seven-fold. So every sound on the physical plane must correspond with six notes on higher planes, each of which would carry to a consciousness on its own plane a sensation corresponding to what we know as sound on this. This is indeed evident from the fact that we hear metaphysical sounds in reverie or dream. It appears that Adepts communicating across space do so most easily by such sounds—the process usually known as clairaudience.

But there is much more in words than this. Objectively, seven *sounds* on successive inner planes of consciousness; subjectively, seven *meanings*. And so far we have spoken of *major* subdivisions.

In reality, there must be seven meanings within the physical sound of every word, discernible according to the development of consciousness in each hearer. For all we know, training in such deeper meanings may be one of the first experiences of a budding Adept, leading him toward greater understanding of the hidden powers of the human mind that produces such meanings, more often than not, unrealized physically—by itself. It stands to reason that one who knew inner meanings of words could, in a seemingly ordinary con-

versation, convey spiritual truths directly to the inner perceptions of those he deals with. Conversely, he might, through seemingly commonplace words, receive instruction from the Higher Self of one who is, on the physical plane, less advanced than himself.

An attempt to put the truths of a higher plane of perception into common language in a direct manner must result, to the common mind, in insane nonsense or untruth. On the other hand, to one who understands the higher meanings, all lower meanings would be intelligible on their own planes. The apparent follies brought back from dream state might be something else than folly if the dream state were rightly translated.

There appears to be a left-handed realization of meanings within meanings in the use of the ignoble pun and the still worse *double entendre.* One would surmise that a word or a phrase would have coherent and important meanings on higher planes than the physical, according to the *fundamental* knowledge embodied in it by its utterer. Probably most talk about material matters of the household, or tavern chatter, is sheer gibberish as heard by a Nirmanakaya, for instance; the crackling of thorns under a pot, without sense.

It is said that the attention of higher beings is attracted to an aspirant only insofar as a certain spiritual light is cast by his inner state, the mass man remaining dark, formless, personally unidentifiable until he signifies himself as a spiritual individual. It is to be supposed that such beings have a hearing corresponding to such sight, and that They listen as well as look. Also, that the attention They pay to what They hear is according to how much sense it makes on Their own plane of consciousness. They would hardly waste time on psychic drivel, however "sensible" it might sound to those uttering it.

Indeed, we can grasp to some degree meanings "off" our normal plane of consciousness. Below, the maunderings of drunkards or men talking in their sleep. Above, the successive meanings that study of Theosophical books bring to the mind in repeated seasons of work, if the study is accompanied by a consistent effort to live the life—the only means of opening higher perceptions. It is not an accident that some students find such a seemingly simple book as the *Ocean* still fresh after a score of years; nor is it due to poor memories ever-refreshed.

Perhaps the greatest barriers to higher understanding of seemingly simple words are diseases that might be called "logophilia" and "logorrhea"—love of abstruse words and fine distinctions on the physical plane, and a flow of too many words. Both clog perceptions of inner meanings and usually spring from disguised pride of learning—or a childlike fascination for glittering but unimportant things.

The elaborate Greek and Sanskrit terminologies that appear in *The Secret Doctrine* did not come from the mind of H. P. Blavatsky, whose ideas were held in quite other form, but from those Western scholars who helped her put them together in terms that might appeal to their own kind—an essential step at that time in "breaking the ice of the Western mind" to the fact of an ancient and powerful wisdom. That kind of mind has nearly ceased to exist, and is giving way to a truly occult mind which, though crude as yet, will develop its own characteristic and proper modes of expression free from the shrouds of dead languages. Fine shades of meaning in Sanskrit have meaning only for Sanskrit minds. These may return some day, but the people we now deal with speak English and think in English. "Parabrahm" as opposed to "Brahmâ" can mean nothing to them that is not conveyed by "the unmanifested universe" and the "manifested universe." The Sanskrit is shorter, but not short enough to compensate for the time wasted in translating and explaining, or in overcoming prejudices raised to the effect that the philosophy is too erudite or too Oriental. (Wm. Q. Judge has given sufficient indications of the need for "plain, straight Theosophy": see *Letters,* pp. 97, 175, and 179.)

A good exercise to determine whether we have "soared to ridiculous heights" is to try to put into plain understandable English the Greek, the Sanskrit, or the scientific jargon in which we may have been tempted to embroil our hearers. Meantime remembering that W.Q.J., charged by H.P.B. to bring Theosophy to the common understanding, thereupon wrote the *Epitome,* the *Echoes,* and the *Ocean of Theosophy.* And that Robert Crosbie, continuing the effort, wrote what is embodied in the *Friendly Philosopher.*

This points our duty to those who struggle to understand, and it is only insofar as we *do* that duty, that we are entitled to spread our wings in more complicated strata—or that we can find the hidden meanings in strata at any linguistic elevation.

ON THE LOOKOUT

"The Miracle of the Loaves"

The duplication of Nature's processes has not yet reached the point of enabling man to create food by synthesizing its known chemical constituents. What comes out of his laboratory—the famous "ersatz" products of wartime Germany, for instance—may look like food, and taste like food, but it is *not* food in the nutritional sense. These reflections arise from a consideration of certain facts brought to light in the course of a public hearing held by the Food and Drug Administration for the purpose of standardizing the ingredients of various breads and rolls.

Among the pleas put forward by some of the larger baking companies are arguments for the inclusion of chemical emulsifying agents and synthetic margarines as optional ingredients in the standardization of bakery products. The significance of such a step may not be apparent immediately to the layman—we are already mightily conditioned to put our faith in scientific, rather than natural processes. But Wisconsin Representative Frank B. Keefe, in the *Congressional Record* of May 9, reveals some interesting factors of the situation. Rep. Keefe takes the view that the increasing use of synthetic products in the manufacture of bread and other foodstuffs threatens to become a major health problem of the nation, and he therefore believes that the situation should be widely publicized and debated. (That such publicity may effect an improvement is indicated by the related problem of "agenized" bread flour, discussed in Lookout, July, 1948. After a public airing of the hazards —epilepsy among others—to which agene exposes human beings, manufacturers have "voluntarily" desisted from use of this process.)

Polyglycol on the Stand

Testifying at the Food and Drug Administration's hearing have been representatives of the Atlas Powder Co. and the C. J. Patterson Co. of Kansas City, who report sales of some 10,000,000 pounds of their chemicals to bakers throughout the country; the use of this

amount of their material represents its inclusion in a total of from four to five billion pounds of bread. Rep. Keefe remarks:

> With the exception of the baking organizations of national scope who are able to afford competent technical staffs and thus are able to conduct their own investigations—and I may say parenthetically at this point that when they have conducted their own investigations they have rejected these chemicals—the remainder of the industry has been forced to rely upon representations made to them by the sales agents who come around and sell their products to the little baker all over the United States.

One of the main raw materials described in the testimony, according to Rep. Keefe, is ethylene oxide gas, produced from natural gas and petroleum and sometimes from coal. This gas is used by the medical profession as an anesthetic; when combined with water, it yields ethylene glycol, a deadly chemical—which as "elixir of sulfanilamide" was responsible for some 30 or 40 deaths in the United States in 1938. Chemists of the Atlas Powder Co. and the Glyco Products Manufacturing Co. present the "reassurance" that if *enough* ethylene oxide is used and if the amount of water is held to a sufficiently low quantity, "there is little or no danger with respect to ethylene glycol because the product of the reaction is then called a polyglycol" (presumably free from the noxious elements of ethylene glycol).

Smooth-Textured "Freshness"

These "food emulsifiers" have the following qualities—of obvious appeal to any baker:

> Their use allows the production of a smooth-textured product, often of superior sales appeal, which contains less fat than one made without the extender. In some instances the addition of the agent also permits the lowering of the proportions of other important food ingredients in the product—for example, the use in bread imparts similar properties of "freshness" as does the use of nonfat milk solids. . . .
>
> When these agents are used as extenders, particularly in making bread, cakes, and pastries, the nutritive quality of the product is usually diluted. This dilution results from the decrease in amounts of fat, milk solids, and, in some cases, eggs required to produce an "acceptable" product.

"THE SYMPTOMS DISAPPEARED . . ."

Efforts to prove the harmlessness of these chemical emulsifiers appear to be no more successful than attempts to prove their toxicity. Exactly what happens to the polyglycols in the body is not known, though all the witnesses agreed that these glycols are not foods and are not assimilable by the human being.

> One medical doctor engaged by Atlas Powder Co. [Rep. Keefe reports] testified about feeding quantities of these chemicals to some 60 medical students for a period of 4 weeks. A large percentage of his students reported manifestations of diarrhea, belching, pruritis, itching, and other symptoms. Yet this medical man dismissed the symptoms as unimportant and meaningless because all of his subjects seemed to develop a resistance to the compound as the tests progressed and all of the so-called side effects disappeared after the first 2 weeks' feeding.

It should be noted in passing that the idea of developing a "resistance" to a poison or drug has given many people a false sense of security with respect to questionable elements in their diet. Improved methods of diagnosis have established as fact what common sense has always accepted, that unassimilable elements (such as aluminum) and drugs or poisons (such as nicotine and alcohol) may be stored in the body over a period of 15 or 20 years, to manifest eventually in an acute disorder of some weak part of the body system. Because the first "sickness" over a certain food is not repeated, is no sign that the uncongenial elements in that food have changed their nature or disappeared. The prevalence of cancer and other mystifying diseases might suggest the necessity for a thoroughgoing search for the origin of "wild" cells whose rate of growth will not conform to that of the human body.

"NUMEROUS IRREGULARITIES"

Rep. Keefe continues, "I have been amazed to learn of numerous irregularities in the physiological work which have been explained away by professional witnesses paid to sponsor these products from funds advanced by the chemical manufacturers":

> Their rat colonies [for testing the chemical "extenders"] have been swept by typhoid infection, lung disease, cannibalism, and by other apparent warning signals. Yet, to a man, they have told our Food and Drug investigators that these warning signals are meaningless and should be ignored.

The backers of these chemical "extenders" deny intent to defraud the consumer through the reduction in fat content and milk content in the bread they put out, but, as Rep. Keefe points out, "they do not deny the allegation that the use of their material will make such reduction possible." Indeed, some of the sales agencies which handle these products recommend such a reduction—doubtless with a view to being able to advertise a "vitamin-enriched" bread which is also "dietetically non-fattening"!

Who Leans on the Staff of Life?

Other arguments advanced by supporters of baking synthetics include the claim that the nutritional depletion which results from their use is not very significant. Rep. Keefe points out, however, that their claims are invariably based on the caloric value of one slice of bread or some other extremely small unit.

> The fallacy of such an argument may be easily understood if consideration is given to the fact that cereal foods such as bread and other baked goods furnish more than one-third of the total energy consumed by the public. In fact, some nutritionists have estimated that 38 percent of the total food of this country is consumed in the form of cereal products. It is well known that the percentage is even higher among members of the low-income groups, children, and the aged. A reduction in the food value of bread would prove a calamity for this group.

That "Off Taste"

Rep. Keefe presented this problem to Congress for the purpose of recommending an amendment to the Food, Drug and Cosmetic Act which would prevent commercial traffic in new and "uncertain" substances until their safety has been established. The present provisions of the Act require that *the government prove* the harmfulness of the ingredient in question before its distribution can be outlawed. Other aspects of the situation are the thousands of new pesticides and fertilizers being introduced throughout the country—these also, under existing laws, can be circulated freely until their harmfulness is definitely established. The results are well known, even if the causes are not. Rep. Keefe observes—

> my investigation discloses the tendency to use in fertilizer manufacture cheap ingredients in the form of soluble nitrates and they produce bountiful crops of spinach or onions or alfalfa or any-

> thing else to which [the fertilizer] is applied; but the question is, Does that food contain the chemical elements that you and I or the animals that eat it need for a proper balanced nutrition? All you have to do it to eat some asparagus grown with the use of these high-powered hydrogenous fertilizers, and then come out to my home where they grow them on virgin soil. You eat them and tell the story yourself. That goes for all vegetables. You do not need to take my word for it. You have had the experience of buying cucumbers in your store that you could not eat because of the off taste. I have. It is directly related to this question of pesticide control and fertilizer.

"Legally Created Disease"

When the disclosures on agene-poisoning were before the reading public, an article in the *Journal* of the American Naturopathic Association (July, 1948) discussed other food poisoning substances contributing to "legally created disease." The writer, Waldo H. Jones, observes:

> It seems probable and true that the great incidence of cancer and heart and kidney disease is not due to an increased recognition of them, but due to chemical poisons contained in our foods and beverages, our cooking utensils and, yes, in even the water we bathe in. It is a well-known fact that the minute the patient suffering from a chronic disease is placed on an eliminative regime he begins to get better and feels easier. To what is this phenomenon due? Nothing but the elimination from your tissues and your foods of toxic substances and poisonous compounds.

The sources of poisons in foods, according to Mr. Jones, are:

> Toxic sprays, human manure and often improperly cared-for animal manures, overdoses of unbalanced chemical fertilizers into the soils, aging and preserving products for foods, tin in cans and in cooking utensils where contact has been had with chemicals in waters or acidity of vegetable foods are some of the sources. Last, but not least, naturally impure water supplies and added water sterilizing chemicals, acting alone or upon the cooking utensils themselves.

Preserving Spoilage

Chemical sprays to hasten the "ripening" of fruit on trees, and other preparations to "preserve" foods that are perishable in their natural state, are more widely used than the general public suspects,

although the peculiar durability of certain fruits and vegetables may have puzzled many a housewife. Food that will last indefinitely without rotting testifies to the amazing accomplishments of commercial chemistry, except that the powerful preservative employed is also a strong toxin. "Mummified" food, as it may well be called, is often already decomposed at the center, but the fixative prevents the disintegration from spreading to the surface. The *Naturopathic Journal* article mentions that—

> Among the preservatives the writer has found are certain chemicals they can wash a spoiled ham with and make it look and taste fresh. However, the ptomaine decomposition present in the meat is as deadly as ever. Many cases of unknown death arise from these causes.

On the subject of pest control products, Mr. Jones declares that "The gravest danger lies in the fact that the chemicals best adapted to elimination of pests include the coal tar derivatives of the benzine ring series, and many of these have the power to generate cancers and similar malignant growths."

All of which suggests another motive for decentralizing the population, for home gardening, and for a healthy scepticism of foods offered "out of place and season."

Vitamin Tablets—A Doubtful Need

Since synthetic vitamins, chemical emulsifiers, and "dough conditioners" cannot serve as adequate substitutes for natural ingredients, it is no wonder that America, "the richest country in the world," has nevertheless a sizeable percentage of chronic malnutrition among its population. And according to Dr. V. McCollum of Johns Hopkins the remedy does *not* lie in the "bread-enrichment" program put into effect in 1941 on the recommendation of the Food and Nutrition Board of the National Research Council. Rather, he believes that a more nutritious bread, just as palatable as the commercial product, "can be made by adding about six percent of skim [milk] solids, small amounts of dried brewer's yeast, and the germs of wheat and corn, which are now used for animal feed or, in the case of yeast, largely wasted." (New York *Times,* May 30, 1948.)

Dr. McCollum also reported that extensive wartime studies of vitamin tablets did not support the claims made for these dietary

"extras." "There was but small evidence that anyone was benefited by vitamin supplements," Dr. McCollum maintains, and the Food Board's "Recommended Daily Allowance" of vitamins was found to be greatly exaggerated. As Ernest Juenger observes in *The Failure of Technology,* the person who seeks nutrition in the form of extracts and synthetic "supplements" is behaving like a sick person, while one who prefers natural foods is healthy in mind.

Mexico and Michigan

Lest the influence of commercialism suggest the opposite, it is well to emphasize that nourishing food is not necessarily expensive. One study at the Massachusetts Institute of Technology demonstrated that "some Mexican children, from large families with an income of only 35 cents a day, were no more undernourished than middle class children in Michigan. The Mexican diet was vastly different, but it was as well—or as poorly—balanced as that of the Americans." The Otomi Indians in the dry Mesquital Valley of Mexico had a better diet, by health standards, than many American adult workers:

> Their daily menu of beans, pulque, chili peppers, wild greens of many kinds, and tortillas made from corn gives them most of the nutrients they need.
>
> Pulque, a juice from the century plant, is a potent nutrition cocktail. Its alcoholic content is low—from 3 to 5 per cent, but it gives the Indians their main supply of vitamin C, and their second-best supply of calories, calcium, iron and three important elements of Vitamin B, the analysis showed. (New York *Herald-Tribune,* Apr. 4, 1948.)

"A Psychological Link"

But before natural foods, naturally grown, are once again the normal diet of the people of the earth, the attitude toward eating must be free from "adulteration." This cannot come about until each one perceives for himself the correlation between disposition and diet, between habits of mind—good and bad—and "natural immunity" or susceptibility to disease.

It may also be considered that, as *The Secret Doctrine* puts it, wheat was "brought down by the Gods." The ancient Commentaries say, "Fruits and grain, unknown to Earth to that day, were brought

by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas (spheres). . . ." And since "fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man," the science of cooking was doubtless in its origin a true ceremony involving knowledge of the occult powers of nature and man. The Divine Instructors of the early races left man with the conception that throughout all her kingdoms, Nature is an aggregate of *living spirits*—a viewpoint to which the men of our race must someday return. H. P. Blavatsky writes, "It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the universe—of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling of its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only." (*S.D.* II, 370.)

Brains Mechanical and Human

Dr. Norbert Wiener, pioneer in the new science of Cybernetics (see Lookout for March), predicts that it will not be too long before human beings will have a very real problem on their hands—how they are going to use and control human robots. While it would take, he estimates, another quarter of a century to develop such mechanical wonders under normal working conditions, another war might create them in three years. (And periodic wars, one may think, will continue as long as scientific ingenuity is more stimulated by threats to "security" than by the self-fostered impulses toward a more harmonious world!)

Dr. Wiener, speaking before an audience at the University of California at Los Angeles, manifested quite as much concern for the philosophical and moral problems raised by the robot as he did pride and wonder at their production. Asked what the human and mechanical brain have in common, he replied that both can make choices to determine other choices, according to set patterns.

"Brute Energy or Spiritual Dynamics"

The obvious inference is that only the *human* brain can be the instrument of choices for which there are no set patterns. The Teachers of Theosophy define another difference between the mechanical and the human brain, however—one which encompasses

a fundamental breach between occult and materialistic science. Wrote an Adept, in explaining this diversion to an extremely "scientific" correspondent ("A Master's Letter," THEOSOPHY XXI, 487):

> In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that.
>
> Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come.

THE LIFE OF A THOUGHT

Science may still be far from accepting that there is an actual, and to the adept, a discernible, difference between the energy employed by a mechanical "brain" and a human thinking entity, just as it may equally scorn the idea that between an evil and a good thought there exists a *visible* difference. But the rationale of this contention welcomes examination, whether as the doctrine of the Skandhas as held by the Buddhists; of Karma as conceived by the Hindus; or of the elementals as taught by the medieval Kabbalists.

It is the theosophical position that "every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces

of the kingdoms." In the same letter quoted above the following explanation of the occult life of a thought is given:

> It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.

"MEN NEED MORE . . ."

This doctrine of thought coalescing with elemental lives and coloring and impressing tangible though imperceptible units of consciousness is the occult scientific basis and rational foundation for man's intuitive feeling that this is a just universe; that what a man sends out will someday, somehow, be attracted to him again; that, as the Sermon on the Mount declares, whatsoever a man soweth (in the invisible fields of thought), that he shall also reap. Herein lies the *compelling* basis for ethics and for that sense of responsibility which Dr. Wiener, not alone among thoughtful men, feels to be the *sine qua non* of continued human progress. There is no doubt that this is a problem which mechanical brains will be unable to solve:

> This problem [declared Dr. Wiener] is that, while we are mad about "know how," we have forgotten to do any thinking about "know what." In other words, people are drunk with what they have been able to do, but refuse to think about what they should do. Power is worshiped without any inkling of where power is leading. If we don't develop responsibility in science and other fields we are in for trouble. We have got to develop our characters or get off the earth. Human mechanical brains can give us logic and mathematics. But men need more than that. . . . If there are no principles, the answers of the machines are useless despite their magic.

"BRAIN MAGIC"

It is interesting to be afforded actual figures and comparisons which make graphic the tremendous power and efficiency packed into

the 1,450 cubic centimeters of the average man's skull. Asked how long it would take to build a complete replica of the human brain, Dr. Wiener replied that he wasn't sure that such a miracle is more than a remote speculation. Some idea of the obstacles attendant on such an enterprise is afforded by the fact that in order to duplicate a single almost invisible nerve unit, the smallest *mechanical* counterpart which could be conceived would measure fully one square inch! Since the human brain contains some 10 billion nerve cells, or neurons, the minimum size of a mechanical replica of the human brain would be comparatively gigantic.

According to Warren McCulloch, neurophysiologist of the University of Illinois, the brain's neurons, measured in electrical engineering terms, are only one-thousandth as fast as vacuum tube relays, but they require much less space and much less power. (In the human brain, each cell develops its own power, whereas a mechanical brain operates from a central electrical generator. The cells produce their power by burning sugar.)

"OUR PRIVATE NIAGARAS"

Prof. McCulloch, addressing a New York meeting of the American Institute of Electrical Engineers (*Time,* Feb. 14) estimated that if a calculating machine had only 10 million vacuum tubes (compared to the brain's 10 billion neurons), it would take the power of Niagara Falls to operate it and the Niagara River to keep it from overheating, while the brain is cooled efficiently by a comparatively small "river" of blood. When awake and in full operation, it raises the temperature of a pint of circulating blood one-half degree a minute. *Time* reported:

> Calculating machines have been getting better and more complicated, Professor McCulloch told the engineers, but they have a long way to go before they rival the brain. A big calculator with 10,000 vacuum tubes may be a useful machine, but it has no more "intelligence" than a primitive flatworm with about that number of nerve cells. Lecturer McCulloch frankly admits that he cannot explain, in terms of electrical engineering, the brain's creative powers.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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